

THE
PICTURE
OF
MALICE,
OR A

True Account

OF
Dr. Sacheverell's
ENEMIES,

And their Behaviour with regard
to him since the Fifth of Na-
vember last.

L O N D O N,

Printed for, and are to Sold by J. Read at
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*A true Account of Dr. Sacheverell's
Enemies.*

AMong the general Means for judging of the real Desert of Persons in any publick Station, of whom we our selves have no intimate or immediate Knowledge, that of examining who are their Enemies, and who their Friends, I have always taken to be one of the surest; as it seems to be a Maxim founded on constant Observation, on the Oracles of God himself, and even on the Nature of the thing, if a Man's Enemies be the worst and worst-lest Members of the Community he lives in, if his Friends generally speaking be the virtuouslest and the best, that such an one must be an excellent Person in the main, how unhappy soever he may seem to be in any particular Instance of his Conduct.

The Thought that there was somewhat of Certainty to be attain'd by this, more than by any other way concerning the true Character of Men, put me, who am absolutely a Stranger to Doctor Sa-

che verell any farther than by seeing his *Print*, upon taking the same Method for satisfying my self and some of my anxious Neighbours, as to the intrinsick Worth of the Man. I have accordingly made diligent Enquiry concerning his Enemies and Friends, I have particularly examin'd into the Principles and most secret Designs of the former; I have taken a great deal of Pains to watch their whole Behaviour towards the Doctor in this Conjunction, as being one sure means to discover the Spirit they are of, and shall now make a faithful Report of all my Observations to the World.

But to prevent any Mistakes or Misconstruction of my Words by those very Persons whom I am to call to account, those Sons of Comprehension who are for blending themselves with their Betters, and making every thing that is said against themselves a common Hostility, or at least a Reflexion on Ministry and P——t, it may not be improper, before I proceed any farther, to declare who they are, whom I understand

derstand by *Enemies*, professing solemnly at the same time that in any Expression, Simile, or Allusion in this whole Paper, I have no wicked Suggestion, Insinuation, or Intention whatsoever against any others.

And 1st. By *Enemies* in the Title Page, and in the Body of this Paper, it can never be imagined that I should mean those who impeach any Person, or prosecute him for any real, or supposed Attempt against the State or Constitution under which he lives, so far as they only prosecute or impeach; since this may not only be done without Passion or personal Prejudice, but also must and ought to be done out of Duty; for which very reason, whosoever does this cannot with any Colour of Truth be deem'd or denominated an Enemy. Now if it can't be supposed that by an *Enemy* I should mean him who originally moves the Prosecution, by a much stronger reason it cannot be thought that I shou'd mean him who is to be the Judge.

Nor 2ly. By *Enemies* wou'd I be supposed to mean those who generously

express their Abhorrence even of the Person guilty of a Crime against the State, in proportion to the Nature of it, when once his Crime is notorious to the World, or there are violent Presumptions of his being guilty; because this Abhorrence is a piece of Justice, which every private Member of the Community owes to the Publick, as it manifestly tends to deter others from the committing or abetting the like Crimes.

Nor lastly, by *Enemies* would I be thought to understand ev'n such as endeavour to discover Immoralities or Impurities privately and clandestinely committed, and when they have fairly discover'd them prosecute the Offenders and bring them to open Shame, as is the Practice of our Godly Societies at this Day, approv'd and encouraged by Sermons ever and anon, or Exhortations from the Pulpit. A good Man may, for ought as I can see, employ himself in these unthankful Offices for the good of his Neighbour, and he may as well let them alone, for any Precept of the Gospel, or Lesson of Morality

ality that I know of; *Socrates*, tho' a zealous Reformer of Manners, never prosecuted any Man, or drag'd him to Justice on such a Score, for it appears from some of his own Words in one of *Plato's* Dialogues, that he never had once set his Foot within the Criminal Court of *Athens*, till the Hour that he was summon'd thither to take his Tryal.

Having thus shewn who they are whom I cannot reasonably be supposed to understand by *Enemies* in this Paper, I think it pretty evident in the general, who and what sort of Persons they are, whom I comprize under this odious Denomination.

In the 1st. place, they are those who in their whole Behaviour in every glance, and Grin, by every Word and Action, betray the most envenom'd Malice against their Neighbour, upon meer Rumors and Surmises, before it is well possible to come at the Knowledge of his Offence.

2^{dly}, Those who when there's a fair Opportunity offer'd to all the World of knowing the matter of the Offence and stating it's true kind and degree, have neither the Sense nor Sagacity to dis-

cern of themselves wherein the Malig-
nity of it lies ; yet rave on against the
supposed Offender without Measure or
Mercy, stick at no manner of Indignity
against his Person, make themselves full
Reparation and an Hundred fold over
for any imaginary Injury, and at the
same time instigate the publick Justice
against him.

And in the last place, those, who
when the Nature of the Offence is fix'd
and ascertain'd by a competent calm
Judgment concerning it, express their
Grief and Dissatisfaction as much as
ever, and are for declaring it infinitely
more atrocious than the matter will bear;
all this while leading on with other
general Charges against him, and Infi-
nuations of immoral ungodly Practices,
punishable by all humane Laws, tho'
'tis almost Demonstration they have no
reasonable Ground for these, and tho'
there's all the Ground in the World to
think they themselves believe nothing
of the matter.

Now that Mankind is corrupt enough
to afford *Enemies* in all these several
instances, Spirits of Wrath, and of a
hellish

hellish unmix'd Malice under all these Aggravations, we shall soon be abundantly convinc'd if we reflect a little on the different Behaviour of a certain Sett of Men towards Doctor *sacheverell*, during Three distinct Periods, or Intervals of time which are fresh in the Memory of all,

The 1st. is that between the Fifth of *November* the Day of the Doctor's preaching his Sermon at *St. Paul's*, and the Day of his publishing it in Print.

The next Interval is that between the publishing this Sermon, and the Impeachment grounded upon it by the Honourable H——e of C——s.

The third Interval, is that of the time running, between the Day of his Impeachment, and the present State of Affairs.

Between the time of Doctor *sacheverell's* preaching his Sermon at *St. Paul's* and that of his publishing it in print, it was scarcely possible to come at the Knowledge of the Crimes grounded upon it; for it does not appear from any Paper which appeared during this Interval, that there had been any Copy
of

of it taken in short Hand, which makes it highly probable there never was; (altho' the Doctor makes his Apprehensions hereof, and the Danger of any imperfect Copies appearing the chief reason of his publishing the true,) and I take it for granted, that it was impossible upon the bare hearing it preached over, to decide with any Certainty concerning the Nature of the crimes contain'd in it, or to say what Laws or what part of our Constitution were therein struck at, and by what particular Positions: For even one Mr. *Bisset* (he writes himself *Eldest Brother of the Collegiate Church of St. Catharines*,) who heard this Sermon deliver'd, and was the first, I may say, who gave the Alarm in a few angry Remarks upon it, yet charges the Doctor with nothing of a more heinous Nature, I mean in his own express Terms, than that of his calling Archbishop *Grindal* a *perfidious Prelate*, (whether he was so or not let those judge, who will take the Trouble to read over this Archbishop's Letter to Queen *Elizabeth*, written some time before his being suspended from the Archiepiscopal

piscopal Function;) and if he, who is
 a Clergyman, and may justly be suppo-
 sed a more attentive exact Hearer than or-
 dinary, and had besides so good a Will, was
 able to carry off and preserve no more of
 the many false, malicious, scandalous Pas-
 sages in it, upon the bare hearing of this
 Sermon; what the common sort of
 Hearers might have reported concern-
 ing it, cou'd not with any Equity or
 Colour of Justice be rely'd on; so that
 from the time of the preaching to the
 time of the publishing this Sermon in
 Print, we may justly conclude, that
 there was scarce a Possibility of coming
 to the Knowledge of the Crimes, which
 the Author is impeached of, on account
 of the several Passages dispersed in it
 here and there. And yet with what
 unheard of Violence did a certain Set
 of Men fly out against the Doctor, up-
 on bare Rumours and Surmises? The
 bitterest Invectives and heaviest Punish-
 ments were thought to fall abundantly
 short of what his *Imaginary* Offence, for
 so I call it at present, did justly deserve,
 but as immoderate Passions turn to a
 degree of Phrensy in little Minds, it
 was

was pleasant enough to observe in how many different Bedlam Guises it shew'd the Men, for at one time we find them quite averse to Rigour, and in a merry Mood, endeavouring to laugh away their Smart, and disposed to represent the Doctor's whole Offence as a Folly of Youth. *Is the Act of Parliament expired against Boys throwing Squibs, say they, there have been Squibs in abundance thrown about in St. Paul's this fifth of November;* At another time, we find them in a religious melancholly Mood, and old Testament Zeal, threatening the Life of this Disturber, for I am credibly inform'd, the Doctor receiv'd Letters from unknown Hands intimating his Danger; but it seems this was to be done in the dark, or in some private ungenerous manner, for 'tis plain they durst not insult or affront him openly in the Streets, or in the Churches, the good Countenance of the People, and the great Crowds of his admiring Followers, which swell'd the Rage of his Enemies serving to check it too.

As to the Doctor's *Darby* Sermon,
which

which was printed before the time we speak of, I'll allow that this might have afforded them a competent Knowledge of the Nature of his Offence, for his Impeachment is in a great measure laid here; but so blind and stupid were these Enemies of his, or so regardless of any reasonable Grounds to colour their Madness against him, that either they never took the Pains to read this Sermon over, or if they did, were not able to discern the malicious, scandalous Passages in it, so that 'twas the same with respect to them, as if it never had been published at all. The Truth is, they seem not to act against him or others by any Rules of Reason or Justice. That which is really innocent and inoffensive in it self, is with them a matter of the most dangerous Tendency, and that which is really dangerous is a Subject of their Railery and Banter, just as the Spleen rises or sinks upon them. Accordingly they banter'd this *Darby* Sermon, as I have been informed, which has since appeared so heinous; and talk'd that the Doctor's whole Design in it, was to inform the good Women

men of *Darbyshire* that they ought to appear in the Churches with their Steeple-mol'd Hats, and lay aside their Hats of Straw and stubble, Emblems of unsound Doctrines, according to the Apostle, upon Pain of *Anathema's*; the rather, they might have added, because the Fashion of the Mold of these Straw Hats, too nearly represents those wooden Bowls, or perhaps Steel Caps, by which the proper Officer cut the Hair of the Head, in initiating Persons into a certain Order of Knights call'd antiently *Round-Heads*, great Enemies to Church and State. And so much for their Behaviour during the first Interval of Time, between the preaching this Sermon of the Fifth of *November*, and the time of the publishing of it in Print.

Let us next consider their Behaviour during the second Interval, I mean, that between the publishing the 5th of *November Rant*, as they call it, and the time of the Impeachment grounded upon certain Passages in that, and in the *Darby Sermon* by a Resolution of the Honourable H——e of C——ns.

This is a Scene of much Action, and
affords

affords a Variety of Incidents, which rather embarrasses than furnishes a Remarker. However to begin,

The first thing I shall observe is, that notwithstanding there was now a fair Opportunity for discovering those Crimes of which the Doctor stands formally impeached, and which are notorious enough at present to all the World, yet so stone blind, and stupid were these *Enemies* of his, that not one of them discovered them during this whole Interval, not one of them saw the true Crimes, or laid them in the same Pages or Passages of the Sermon to which they now belong ; And for this I not only appeal to all the Pamphlets published by them during this whole Interval, particularly that entitled, *the Peril of being zealously affected but not well*, and that other entitled, *A true Answer*, which are reputed the most considerable ; But can also affirm that a certain Person, who makes no small Figure among the *Enemies* by his Learning, and good Sense, professed to me ingenuously upon reading over this Sermon of the 5th of November soon after it came out, that tho' he

thought

thought it a horrible Discourse from a Pulpit, yet he cou'd not see any thing in it that a Court of Justice cou'd fairly lay hold of, excepting *Inuendo's*, and I am not, says he smiling, for having Doctor *Sacheverell* prosecuted on *Innuendo's*, because one does not know how soon such a President may come home to himself; nay, the Reverend Mr. *H—ly* from whose great Abilities and exact Study of our Constitution, one might reasonably expect better things, seems to be of the same Opinion concerning this Sermon, and altogether as blind to the high Crimes which the Honourable H—e of C—ns have grounded upon it as any of the rest, since in a Pamphlet of his by way of Letter to a Member of this Honourable H—e, entitled, *A modest Reply, &c.* after he has produced some of the harshest Passages in the Sermon, and made the due Reflections upon them and their Author, he addresses himself to his Correspondent in the following Words, *I am thinking Sir, that if such Sermons were frequent, the only Effect they cou'd produce, is to raise up a Spirit of Dis-*
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towards the Doctor during this Interval; he was innocent for ought as they cou'd see, of any direct Attempt against the Constitution, and did they abate of their Violence? Did they seem in the least to relent? Did they forbear to instigate the higher Powers against him, and urge his Doom? During the first Interval, that, I mean, before the publishing his Sermon, something might be said in Defence and by way of Excuse for their Madness at the Doctor; Things are magnified, and made worse in the Conveyance by hearsay from one hand to another, and it is some Extenuation in the Eye of the World, that possibly they might be told he had been guilty of such and such Crimes; But after that the Sermon was fairly published, and they had the free Perusal of it, and were now to judge for themselves, there was no such Excuse to be made, and it might reasonably be expected, if they cou'd discern nothing so heinous in it, as was at first reported, that they shou'd alter their Conduct, at least until better Judges had, and spare their Rage and Resentments

ments to a fitter Opportunity. And did they do this? Did they shew a Disposition to any thing like it? No. On the contrary, they redoubled their Efforts against him, and left no Stone unturn'd to ruin him in every thing that's dear and valuable to an honest Man.

But these are only general Charges, and it may justly be expected that I shou'd set forth the particular Methods to which they had Recourse on this Occasion, and which 'tis probable they will always make use of for the running down, and ruining any one who has the Misfortune to fall under their Displeasure, I shall therefore now proceed to give a short Description of these Methods together with their Success against Doctor *Sacheverell* in particular.

The chief means by which all the lower order of that sort of Men call'd *whigs*, shall ever be found to act for the Ruin of a potent Adversary, are the following Three; By the *Print*, by the *Canto* or *Dogrell Poem*, and by the *Libell grave, calm and cool*, as the Author of the *True Answer* describes it. These are not all employ'd at the same time, any more

than the *Ban* and *Arrierban* of a Kingdom is raised, unless to make sure work, or in cases of great Exigency and imminent Danger, such as this of Doctor *Sacheverell* it seems was by them reputed even before they discovered its Nature.

The *Print* is originally a *Dutch* Talisman (bequeath'd to the ancient *Batavians* by a certain *Chinese* Negromancer and Painter,) with a Virtue far exceeding that of the *Palladium*, not only of guarding their Cities and Provinces, but also of annoying their Enemies, and preserving a due Ballance among the neighbouring Powers around. The Truth is, this Virtue in it was once most wonderfull.

NOT waxen Image pierc'd with crooked Pin,
And chafed by Moons unwholsome light, before
A Fire of dying Embers, melting wasts
The tender Frame of all-delighting Babe,
Swifter than heretofore the Print effac'd
The Pomp of mightiest Monarchs, and dethron'd
The dread Idea of Royal Majesty.

(Help me Milton.)

Dwindling the Prince below the Pigmy Size;
Witness the once Great Louis in youthful Pride,
And Charles of happy Days, who both confess'd
The Magick Power of Mezzotinto Shade,
And Form Grotesque, in Manifesto's loud
Denouncing Death to Boor and Burgomaster;

Witness

*Witness ye sacred Popes with triple Crown
 Who likewise Victims fell to hideous Print.
 Spurn'd by the Populace who whilome lay
 Prostrate, and even adored before your Thrones.*

This if not the first, has yet been the chief Machine which his Enemies employ'd against the Doctor, they have expos'd him in the same Piece with the Pope and the Devil; and who now cou'd imagine that any simple Priest shou'd be able to stand before a Power which had levell'd Popes and Monarchs? what Admirer can now be so blind as not to see his Cloven Foot? What Creature so hardy as still to listen to this Anti-christ? Yet mark the Success of this and all their other malicious Methods.

Their second Means is the *Canto*, or *Poem* in *Dogrell* Rhime, and this too they have exercised against the Doctor with much Malice, but in some sort of Hurry you'll say, since, as I am told, they have not only turn'd his whole Sermon into Burlesque, the good Passages as well as the bad, but even the Scripture Texts, and all by wholesale, in a Paper entitled, *The Priest turn'd Poet.*

The third means is the *Libell grave*, or *Answer in the serious way*, such as those entitled, *The Peril of being zealously affected, but not well; The true Answer &c.* Which kind of way wou'd indeed be very fair and allowable, if the *Enemies* had confin'd themselves to the point of Argument only, and gone no farther than Reason and good Sense wou'd carry them; if they had not stooped pitifully to throw Dirt, and endeavour'd by the basest, meanest *Innuendo's* to destroy his good Name, whom it's very probable they themselves honour for an unblameable Life and Conversation, at least, for a Life and Conversation which there's great ground to think is as unblameable as most Mens, since it has undergone such a Scrutiny as doubtless the present Conjunction must have occasioned, without any considerable Discoveries. Thus that wretched Author of the *True Answer*, wou'd insinuate a Belief of the Doctor's scandalous Life and immoral Practices, from his own certain Knowledge of them. *I have likewise, says he, omitted all personal Reflections upon the Doctor,*
(except

(except a word or Two upon his Ingratitude,) not that I am a Stranger to his Life and Conversation from Marlborough to the other Borough, but because it is his way, &c. when from the Instances he here gives of his Ingratitude, (were that Matter set in a true Light,) and which we may presume were the only Instances he cou'd give, and from the Silence of so mean-spirited a Fellow as this, as to any other Vice, or ill Action, or indecent Behaviour of the Doctor, there's all the reason in the World to look upon him as one of the worthiest of Men, and the clearest from the Charge of Ingratitude, or any other detestable Vice. What this Author offers directly against the Sermon it self I don't pretend to dispute, perhaps I agree with him in some of his Reflections, but I must except against the following solemn Assertion, *That since the Foundation of the City of London, and the Conversion of this Island to Christianity, there has not been in any Age, within any Cathedral or Parochial Church, such a Sermon so insolent, uncharitable, untrue, as this delivered, &c.* and here I profess

I disagree with him, and verily believe bad as it is there has been many a Sermon if possible much more insolent, and more uncharitable, and more untrue preached in many a Pulpit, and Tub too within many, I won't say Cathedrals, but I'll be positive Parochial Churches in this Island, since its Conversion to Christianity. One would think this Author had never heard of any Sermons preached upon *Curse ye Meroz* in the Days of *Yore*! But to return, having now in order to make good my general Charge, shewn the Means made use of by the *Enemies* for destroying the Doctor to all Intents and Purposes, and cutting him down, as they call it; and that, during an Interval of time, in which it plainly appears they were ignorant of the Nature and Degree of his Crime, and probably did not think it so great as it has since appeared, for doubtless they made the most they cou'd of it, I shall only observe farther that to these three darling Engines of theirs, the *Print*, the *Can-vo*, and the *Libel grave*, they added, during this Interval, all sorts of other malicious

malicious underhand Practices, to do his Work effectually, sometimes whispering in publick and private, that the Man had been in a mad House for several Years; at another time taxing him with Debauchery and Drunkenness, and between whiles putting up such extempore Prayers for him and all High-flyers as exceeded any premeditated Forms that ever were composed; and then I'll appeal to all the World, *whether since the Foundations of the City of London, and the Conversion of this Island to Christianity* there has been in any Age so much cry and so little Wool, so much horrid Clamour and bitter Malice, and cruel Invectives against any Person before the Nature of his Crime was known.

But what Success had all these Methods, the *Print*, the *Canto*, the *Libel* *grave*, and each particular Enemies Industry besides in publick and private? What effect had all these several Methods by the Pen, the Pencil, and the Tongue upon the Doctors Fortune or Reputation? Why a quite contrary effect to that which they usually have even

even against the perfectly innocent and most considerable;

His Reputation and his Fortune seemed like the Palm to grow the faster under all these Pressures, the Men of *Newington-Butts* (to pass by others) a Town once famous for the use of the Bow, and for training our Youth to the Service in the days of *Agincour* and *Poissy*, are one remarkable Instance of this, by their choosing him for their Lecturer during this very Interval in spite of *Print*, and *Canto*, and *Libel*; nay 'tis much to be fear'd that the *Print* by a fatal Counteraction may instead of doing the Doctor a Disservice, do the other two in his Company a Service which I hope was never intended them, and convince People that neither the Pope nor the Devil himself are as ugly as they are painted.

Having thus given a short Relation of the Behaviour and Practices of these *Enemies*, and thereby sufficiently discovered their Madness and inveterate Malice against the Doctor during the first Interval, when yet its plain there was no Possibility of knowing the Nature
of

of his Offence; and afterwards during the second Interval when tho' there was a fair Opportunity offer'd of knowing its Nature and Degree, yet it was the same thing to them as if there never had; so stupid were they in the reading, or so regardless of those Colours which most People are willing to have for violent Resentments, I come now

In the last Place, to consider their Behaviour from the time of his Impeachment unto this Day, which is the third Interval I had pitched upon; And here I must confess their Behaviour seems to me much more astonishing and extraordinary than all that had pass'd before.

It appears from what I have observ'd above touching the ingenuous Confession of one of these Enemies, and from what I produced thereupon, out of Mr. H---ly, that the most sensible amongst them even during the second Interval, at least till towards the last Days of it, did not expect that the H-----e of C-----ns wou'd take any notice of either of these Sermons, and consequently that they did not then conceive

conceive them to be of so heinous a Nature as they since appear to be; so that one wou'd think they shou'd be extreamly content with their good Fortune, when beyond all Expectation they found the Doctor's Sermons not only taken notice of, or censured, but even himself impeach'd of high Crimes and Misdemeanours, and taken into Custody on account of some Passages in these Sermons; one wou'd expect, I say, to find them now a satisfied happy People, and inclining as all good Natures do to pity and relent; but alas! Their Case was quite otherwise, so far were they from being happy or satisfied at an Impeachment of high Crimes, and Misdemeanors, that truly they were amaz'd, it was not made high Treason; they seem'd to wonder at the Proceedings of the House of Commons, and among others, the *Observer* particularly represents it as a wonderful Instance of Lenity and Moderation in the House, that whereas they might have made the Doctor's Offence high Treason, they were content to impeach him of high Crimes only; a false and scandalous
Aspersion

Asperſion upon the Juſtice of the H—e ſince in my humble Opinion ſuch a Proceeding, if what the Obſervator ſaith be true, wou'd not be Moderation but Miſpriſion.

What do they do under this Diſappointment ? How do they behave themſelves now that the Offence is ſpecified and brought to nothing, as it were, beyond Retrieve ? Why they behave themſelves extravagantly beyond all Example, juſt as thoſe may be expected to do whoſe Brains are turn'd by an Exceſs of Rage and Revenge ; they ſeem to forget the Doctor as one not worth their while I ſuppoſe, ſince he is not like to be hang'd this Time, and fall foul on his whole Order ; In the firſt Place, by repreſenting them in a publick Paper under mangled and ill choſen Paſſages of Hiſtory relating to the Popiſh Clergy of *France*, as a Sett of Men lying in wait to enſlave their Country and reduce their People to wooden Shoes, and black Bread ; In the next Place, by charging the whole Body of the Clergy of the Church of *England* as guilty of a horrid piece of Forgery and execrable Fraud

Fraud in inserting and *continuing* a certain Clause in the 20th Article, tending to enslave the Souls and Consciences as well as the Bodies of the People; and this in a Pamphlet with the following Title, *Priestcraft in Perfection*; Nor is this all, they have in their Fury gone many lengths farther, and on this occasion publish'd a Pamphlet being an Account of the Tryal and Execution of a certain Bishop for the abominable Sin of Sodomy, with a Design to make the very Name of a Clergy-man odious, when yet it is certain, that it directly and immediately can reflect on the Order of Bishops only, and when if the Fact were true, as it is most certainly false, the very Evidence who took this Bishops Life away having confess'd so much at their Death, yet it ought not in Reason to reflect on that venerable Order, any more than the Wickedness and Ingratitude of this Sett of Men, we are giving an Account of, ought to reflect on the whole Race of Mankind; I mention their Ingratitude particularly on this Occasion, because when they publish'd this Piece in their Rage, a Piece
which

which ought to lye buried for ever, if for no other Reason but that of Modesty and the Reverence which is due to the Publick, they could not but be sensible, that the only Persons who could be any way hurt by it, were those, who had suffer'd most for their Moderation towards themselves, and for which, blind and infatuated as they are, they cant but see them pointed at as *false Brethren* by this very Doctor *Sacheverell*.

Having thus shewn the Behaviour of the Men, if it be asked who these Men are, or where we shall find them. Are they Dissenters in general? Or any one Party of Dissenters only? Or are they the low Church? Or those of the No-church I mean your Atheists, Deists &c? I answer, all the last to a Man; but as to any entire Party among us of whatsoever other Denomination I profess I do not mean them in general, since it would be a wrong to Christianity to imagine that there are not Men of generous and worthy Spirits in all Parties; however as the Naturalists tells us there is a Poyson in the Earth which is suck'd out by the Toad and Adder and other
venemous

venemous Creatures, and that where-
 ever we find the greatest Numbers of
 these Reptiles, there we may conclude
 that the Soyl it self in general is ranker
 than ordinary ; so there is in Mankind
 at large a strong Leaven of poysonous
 ill Nature, which seems to be continu-
 ally discharg'd into a few of that sort
 of Toad and Adder which I have been
 here describing ; but in whatever Party
 upon a due Enquiry, we find these
 Toads to abound most, that Party in
 general we may surely pronounce more
 envenom'd than ordinary.

F I N I S.